

## DAILY BIBLE LESSON.

### LESSON IV. The Ministry of John the Baptist.

John i. 19 to 23.

There was a general expectation, at this time, that the Messiah was about to appear; and hence all, but more particularly the Sanhedrim [see Bible Dictionary,] or high-priestly tribunal, one of whose duties it was to look after their religion,—were on the look out for his approach. The fame of John the Baptist had spread far and wide, Mat. iii. 5; and it was queried whether he was not the Messiah, Lk. iii. 15. We have before stated that John the evangelist wished to prove that John the Baptist was not the Christ. He now introduces the testimony of the Baptist himself.

**MONDAY.** Repeat v. 19. *And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him who art thou? V. 20. And he confessed, and denied not, but confessed, I am not the Christ.*

What is a 'record'? Does it mean a written answer here? What John?—Ask further questions.

Repeating the word 'confessed,' and adding 'denied not,' mean, that he denied very strongly. 'He was certainly not the Christ.'

This confession shows that John was not an impostor. He had a wide reputation. The nation was expecting that the Messiah was about to come, and multitudes were ready to believe that John was the long-expected Messiah. Luke iii. 15. If John had been an impostor, he would have taken advantage of this excited state of public feeling, proclaimed himself to be the Messiah, and formed a large party in his favor. The fact that he did not do it, is full proof that he did not intend to impose on men, but to show that all Christians, and especially all Christian ministers, however much they may be honored and blessed, should be willing to lay all their honors at the feet of Jesus, to keep themselves back, and to present only the Son of God. This is one eminent mark of the true spirit of a minister of the gospel.—*Barnes's Notes.*

Read the life of John in the Bible Dictionary or Scripture Biographies.

Pray for the Sabbath school.

**TUESDAY.** Repeat v. 21. *And they asked him, what thou art thou? And he said, I am not. Art thou that prophet? And he answered, No.*

Who asked him?—Further questions.—What is the Old Testament name for Elias?

Read Matt. xi. 7 to 15: What was John called in v. 14? Read Matt. xvi. 13, 14: Who did they say Christ was, v. 14? Read Malachi, iv. 5, 6: Who was to be sent before Christ?

*Elias*—The Jews supposed Elias, who was taken to heaven alive, would descend as the forerunner of Christ. This John denied; but did not deny that he was the person meant by Elias or Elijah; that is, one who should come in his spirit and power. (See *Barnes, Doddridge, &c.*)

*That prophet*—We learn from Matt. xvi. 14, that some expected Jeremiah would appear; or some of the ancient prophets, see Deut. xxi. 15.

Pray for Sabbath school teachers.

**WEDNESDAY.** Read v. 22, and ask questions. Repeat v. 23. *He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias.*

What was John? What was his business?

Who is meant by the Lord? Who is Esaias? Read Isaiah, ch. xl, and ask questions. This prophecy principally had reference to the return of the Jews from Babylon; but was by analogy applied to the coming of the Messiah.

Anciently it was customary, in the march of a king with his army, to send messengers, or pioneers, before them, to proclaim their approach; to provide for them; to remove obstructions; to make roads, level hills, fill up valleys, &c. Esaias, describing the return from Babylon, uses language taken from that custom. A crier, or herald, is introduced. In the vast deserts that lay between Babylon and Judea, he is represented as lifting up his voice, and, with authority, commanding a public road to be made for the return of the captive Jews, with the Lord as their deliverer. Prepare his way, make them straight, says he; or, as Esaias adds, let the valleys be exalted, or filled up, and the hills be leveled, and a straight, level highway be prepared, that they may march with ease and safety. As applied to John, it means, that he was sent to remove obstructions, to prepare the people for the coming of the Messiah; like a herald going before a host on the march, to make preparations for their coming.—*Barnes's Notes.*

Pray for the prosperity of Christ's kingdom.

**THURSDAY.** Read v. 24. (See Pharisees in Dictionary, or *Barnes's* notes on Matt. iii. 7.)

Repeat v. 25. *And they asked him, and said unto him, why baptizest thou then, if thou be not that Christ nor Elias, neither that prophet? Questions.*

The Jews believed none but Christ, or the forerunner of Christ sent by God, had any right to baptize all, both Jews and Gentiles. New customs could not be introduced without the authority of God. (See *Barnes, Doddridge, &c.*)

John had just told them, however, that he was the forerunner of Christ; but they would not believe him, because he said he was not Elias, nor the prophet.

Read Matt. iii. 1 to 12; and Mk. i. 1 to 8; and Lk. iii. 1 to 20, and ask questions.

Pray for unbelievers.

**FRIDAY.** Repeat v. 26. *John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. Questions.*

The baptism with water, here means, the outward profession of repentance, and an engagement to follow the instructions of John. In other words, they professed to be his disciples. John meant to imply that he had authority to baptize, and make proselytes, but there was not another greater authority still.

Jesus was not yet declared publicly to be the Christ. Though it is probable that he was then among the multitude, yet he was not known as the Messiah. We may hence learn: 1st. That there is often great excellency in the world that is obscure, undistinguished, and unknown. Jesus was near to all that people, but they were not conscious of his presence, and he was retired and obscure. Though he was not greatly distinguished from others, yet he was not near to men of the world, and yet they know him not. He is every where by his spirit, yet few know it, and few are desirous of knowing it.—*Barnes's Notes.*

Read Malachi, ch. iv. What is said in v. 1? &c. &c. Pray that sinners may repent, and prepare to receive Christ.

**SATURDAY.** Repeat v. 27. *He is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.*

Who is meant by he? Whose shoe's latchet? How was Christ at this time? What is meant by 'preferred'? Was it a mark of honor or meanness to 'unloose the shoe's latchet'? Was John still a great prophet?

See article 'shoes and sandals,' in John, Dictionary, *Barnes* on Matt. iii. 11.

Read Matt. xi. 1 to 15. What is John called in v. 9. What is said of him in v. 11.

Read v. 28. What is 'Jordan'? Which side is beyond? Pray that ministers and other teachers may be fruitful.

**QUESTION:** What was the character and office of John the Baptist?

What passages of the Old Testament refer to him?

Who were his father and mother?

Where did he dwell?

What was his food?

What was his clothing?

What was his business? and so on.

**Illustrations of Scripture.**

The highest military honor which could be obtained in the Roman state, was a triumph, or solemn procession, in which a victorious general and his army advanced through the city, to the Capitol. He set out from the Campus Martius, and proceeded along the Via Triumphalis, and from thence through the most public places of the city. The streets were strewn with flowers, and the altars smoked with incense. First went a numerous band of music, playing and singing triumphal songs; next were led the oxen to be sacrificed, having their horns gilt, and their heads adorned with mists and garlands; then in carriages were brought the spoils taken from the enemy; also golden crowns sent by the allied and tributary states. The titles of the vanquished nations were inscribed on wooden frames; and images or representations of the conquered countries and cities were exhibited.

The captive leaders followed in chains, with their children and attendants; after the captives came the lieutenants, having their faces wreathed with laurel, followed by a great company of musicians and dancers, dressed like satyrs, and wearing crowns of gold: in the midst of whom was a pantomime, clothed in a female garb, whose business it was with his looks and gestures, to insult the vanquished; a long train of persons followed, carrying perfumes; after them came the general dressed in purple, embroidered with gold, with a crown of laurel on his head, a branch of laurel in his right hand, and in his left an ivory sceptre with an eagle on the top, his face painted with vermilion, and a golden ball hanging from his neck on his breast; he stood tripping in a gilded chariot, adorned with ivory and drawn by four white horses, attended by his relations, and a great crowd of citizens, all in white. His children rode in the chariot along with him, his lieutenants and military tribunes commonly by his side.

After the general, followed the consuls and senators on foot; the whole procession was closed by the victorious army drawn up in order, crowned with laurel, and decorated with the gifts which they had received for their valor, singing their own and their general's praises. The triumphal procession was not confined to the Romans; the Greeks had a similar custom, for the conquerors used to make a procession through the middle of their city, crowned with garlands, repeating hymns and songs, and brandishing their spears; the captives followed in chains, and all their spoils were exposed to public view.

The great apostle of the Gentiles alludes to these splendid triumphal scenes, in his epistle to the Ephesians, where he mentions the glorious ascension of his Redeemer into heaven: 'When he ascended up on high, he led captivity captive, and gave gifts unto men.' These words are a quotation from the sixty-eighth Psalm, where David in spirit, describes the ascension of Messiah in very glowing colors: 'The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended in high, thou hast led captivity captive; or an immense number of captives; thou hast received gifts for men, yea, for the rebellious also; that the Lord God might dwell among them. Blessed is the Lord, who daily loadeth us with his benefits, even the God of our salvation; Selah.'

Knowing the deep impression which such an allusion is calculated to make on the mind of a people familiarly acquainted with triumphal scenes, the apostle returns to it in his epistle to the Colossians, which was written about the same time: 'Having spoiled principalities and powers,' he made a show of them openly triumphing over them in it. After obtaining a complete victory over all his enemies, he ascended in splendor and triumph into his Father's presence, on the clouds of heaven, the chariots of the lost High, thousands of holy angels attending in his train; he led the devil and all his angels, together with sin, the world, and death, and his spoils of war, and captives in chains, and exposed them to open contempt and shame, in the view of all his angelic attendants, triumphing like a glorious conqueror over them, in virtue of his cross, upon which he made complete satisfaction for all our iniquities, destroyed him that had the power of death, that is, the devil. And as mighty princes are accustomed to scatter largesses among the people, and reward their companions in arms with a liberal hand, when laden with the spoils of vanquished nations, they returned in triumph to their capital; so the conqueror of death and hell, when he ascended far above all heavens and sat down in the midst of the throne, shed forth in vast abundance the choicest blessings of the Spirit, upon people of every tongue and of every nation.

The officers and soldiers also were rewarded according to their merit. Among the Romans, the noblest reward which a soldier could receive, was the civic crown, given to him who had saved the life of a citizen, made of oak leaves, and by order of the general, presented by the person who had been saved to his preserver, whom he ever after respected as a parent. Alluding to this high distinction, the apostle says to his son Timothy; 'I have fought a good fight—henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only but unto all them also that love his appearing.' And lest any one should imagine that the Christian's crown is perishable in its nature, and soon fades away, like a crown of oak leaves, the apostle Peter assures the faithful soldier of Christ, that his crown is infinitely more valuable and lasting: 'Ye shall receive a crown of glory that fadeth not away.' And this account is confirmed by James: 'Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that fear him.'

The military crowns were conferred by the general in the presence of the army; and such as received them, after a public eulogium on their valor, were placed next his person. The Christian also receives his merited reward from the hand of the Captain of his salvation: 'Be thou faithful unto death, and I will give thee a crown of life.'

And like the brave veteran of ancient times, he is promoted to a place near his Lord: 'To him that overcometh, will I grant to sit with me in my throne, even as I also overcome, and an set down with my Father on his throne.' The saints must all appear before the judgment seat of Christ, who will produce the proofs of their fidelity before assembled worlds, to justify the sentence he is about to pronounce. Holy angels will applaud the justice of the proceeding, and condemned spirits, and reprobate men will have nothing to object; then, while he pronounces a sentence which at once glorifies their conduct, and announces their honorable acquittal, 'Well done and thou shalt come in and reign with me.'

good and faithful servants, enter ye into the joy of your Lord; he will set upon their heads a crown of pure gold, put a palm of victory into their right hand, clothe them in robes of celestial brightness, and place them around his throne: And so shall they be forever with the Lord.'

## COMMUNICATIONS.

For the New England Spectator.

### The Common Use of Wine is Intemperance.

MR. HITCHCOCK,—

A correspondent in the second number of your paper, over the signature of E. F. inquires, 'Why is the temperance cause well nigh at a stand universally, and in many places fast losing ground?' This is certainly an important inquiry, if it be indeed true that the temperance cause is stationary or retrograde; and that it is, I am well satisfied. I am equally well satisfied in my own mind of the cause, which is nothing more or less than the Temperance Societies of the United States have not, with few and unimportant exceptions, adopted the pledge of total abstinence from all intoxicating drinks.

Only half way measures have as yet been generally used, and half way measures never consummate any moral reform. The temperance reformation has gone just as far as the moral power applied was able to carry it. The principle adopted was not radical, and therefore the effects could only be partial and superficial.

The pledge of total abstinence from ardent spirits was perhaps, at the time of its first adoption, all that could have been judiciously proposed. It has done much, but it can never do all. Intemperance holds its strong and original entrenchment. Wine was the first great foe to man, and will prove the last, probably the strongest. I say then distinctly, that the use of wine by the professed friends of temperance is the great and only cause why the mighty and blessed reformation is stayed, and well nigh turned backward, and further, that unless wine, or in other words, all intoxicating drinks are interdicted by a universal pledge, the enterprise so auspiciously commenced will prove but a splendid failure.

I will give a few brief reasons why I think so. The importation of wines has increased within the last few years, in a most astonishing ratio. I have not the statistics at hand, but the fact is easily substantiated. The manufacture of American wines has also increased to an incredible amount. Cider is bought by the thousand barrels, and by the aid of a little burnt sugar and a good deal of alcohol, transformed into wines, very innocent and harmless drinks, which the members of temperance societies in all parts of the country, are pouring down in all good conscience. One of these factories of temperance wine is situated within a few yards of my own store, and the facts fall under my daily observation.

During the past summer, I made a tour through a considerable part of three of the New England states, and was absolutely confounded at the extent to which wines are used as an intoxicating drink. Many individuals were pointed out to me who were fast going down to a drunkard's grave, by the use of adulterated alcohol, and yet perfectly consistent members of the temperance society.

I lately took a seat at the table of a fashionable boarding house in the city of New York. The company was numerous and highly respectable. I cast my eye down the table, and counted nearly fifty bottles of wine. At that table, I know were many members, I doubt not, many high and distinguished officers of temperance societies; yet they sat guggling their wines for hours! For myself, I had no bottle of wine; yet several gentlemen had the kindness to make a tender of their civilities, which I felt obliged by my principles, though not by any pledge, to decline. I confess, under such circumstances, I was not without some mortification and embarrassment, as I must at least subject myself to the charge of ultraism in my temperance notions.

Now, while the people of the country are stimulating with the cheap and villainous wines of American manufacture, and the more wealthy and fashionable of our cities are indulging themselves with the luxurious wines of foreign production, and all this without any compunctions of conscience, how can we expect the temperance cause will be advancing?

While the temperate will drink wine, the intemperate will drink rum. Intoxication or stimulation with the one, is just as innocent and harmless as the other. This is the dictate of common sense, and common people so understand it. All appeals made to the drinker of ardent spirits by the drinker of wine, are utterly futile and preposterous.

Had I time, I might quote numerous facts to support my position, but my object is merely to call the attention of other and abler pens to the inquiry of your correspondent. In a subsequent number, if I get time to write one, I propose to show what reception the proposition to abolish the use of wines has met with from certain temperance conventions, and what great difficulties stand in the way of its accomplishment. I will only now say that it will cost a hard struggle.

Yours A. W.

Montgomery Place, Nov. 20.

For the N. E. Spectator.

### Ceremonies at Funerals.

We had supposed that the barbarous custom of feasting after funerals, at the house of the deceased, had with us gone entirely out of date; and that the custom of wearing mourning apparel was fast following. But as such is not the fact, we willingly admit the following communication, hoping it may tend to this result.—Ed.

MR. EDITOR,—The following for substance was a few days since addressed to a member of my church, who had invited me to dine with the relatives and others, after the funeral of his father. As I have always observed a tendency to display on such occasions, and as there are other evils attendant on the custom of providing, if not a feast, a common entertainment, for those who might easily go from the grave to their own homes. I have made it a rule to decline all such invitations.

Yours, E. G. H.

Nov. 20, 1834. MADAM,—I beg you to accept my condolence in that recent affliction which has pleased our heavenly Father to send on you. As to the invitation you were pleased to give me to dine with you after the funeral, it would give me pleasure, could I, in meeting you and the other relatives then, or at any time, say any thing from God's word, which would add either to your present consolation, or future welfare. And I hope, both in the way of common friendship and of pastoral duty, oftentimes hereafter to meet with you now and then at the cheerful board. But as I shall, at the funeral, offer all which I shall think proper on so solemn an occasion, in which God is himself speaking so loudly that man's words should be few. I shall have very little if any thing more to add, which it would be desirable for you, in all the circumstances, to hear, were I to return to the house.

Another reason why I have made it a rule not to return, is, that my presence with that of others, would tend to prevent the family from securing that time immediately after the funeral, for silence, meditation, and private prayer, which such an afflictive providence demands, in order to its being duly regarded and improved. Even the minister's presence may sometimes prevent the

greater good of the soul's communing with itself and God.

I should doubt the expediency, were the thing proposed, of the mourners, on returning from the grave, already occupied in funeral duties, before they had first sought God and meditated in private. Another sermon, or exhortation, and other prayers, in the state of body and mind then existing, would confuse the impressions previously made; or at least, would be less profitable than humbling oneself alone under the bereaving hand of God. If then additional public religious exercises should not be substituted for retirement, neither should the conversation of the clergyman, however edifying; much less such conversation as usually occurs among a promiscuous number of strangers and relatives, on such an occasion.

This aspect of the case is made more clear to me, from having reason to believe that it is not the intention in general to secure the presence of the minister, for the purpose of his conversing with the family of the deceased alone, and directing their social devotions; but of his receiving, along with others, merely in compliance with custom, the hospitalities of the table; and upon these, of craving the divine blessing; in doing which, he must have peculiar reflections, provided, as is not infrequently the case, an ostentatious and expensive feast, like that of a wedding, is arrayed before him, in this house of mourning and death.

The custom, then, of the clergyman, the bearers, and relatives returning to dine after a funeral, is, to say the least, of doubtful tendency, so far as its present effects are concerned. But when I come to remember what I have often seen of the two or three days' preparation, of the numbers of the family being employed in getting ready the various articles for a sumptuous repast—when I remember the confusion, and bustle, and talk, in every part of the house, not even excepting the room of the dead—I turn away with sorrow, and with my feelings exceedingly pained, and cannot think a moment of countenancing, and by my presence, a custom better fitted to dispel than to foster calm and serious reflection. I know not that yours will be a feast of fat things—it may be only a common meal; but if I go to one, I must go to all, and what security is there, in subsequent cases, against the evil I have named? What security, that I shall not, on the whole, be a means of perpetuating a relic of the pagan custom of feasting in the house of mourning?

As a minister of Christ, I would oppose, by my example, this evil custom, and that other custom, more expensive, and scarcely less pernicious in its moral effect, of wearing mourning apparel. That we may be led by our affections to be unspotted from the world, is the prayer of your affectionate

PASTOR.

## SPECTATOR.

BOSTON, SATURDAY, NOV. 29, 1834.

### Does the Bible Authorize the Dissolution of the Marriage Contract under any Circumstances.

We last week showed that the use of the word 'fornication' in the New Testament, afforded no evidence that it means adultery in Mat. 5: 32 and 19: 9. We now proceed, as was proposed, and ask—

SECOND. Does not the nature of the case require us to say that fornication in Mat. 5: 32 and 19: 9, means adultery? Robinson gives the definitions, 'adultery' to be word in these passages; but gives no other examples of similar usage, and no reason for such a usage here. Doddridge says, 'It is very evident that *porneia* as here used, must have a more ambiguous and larger sense, than the English word fornication; and must be here understood of adultery.' But he does not say wherein it is evident. As he makes no reference to a similar use, he must be understood as referring to the nature of the case. In fact, he says, 'Though fornication committed before marriage and afterwards discovered, might be supposed to justify a divorce, adultery must more evidently do it; and therefore it is plain that the word must be taken in the extent which is here given to it.' In other words, it must be so, because he thinks it must, and cannot explain it in any other way, consistently with his assumed principles. Just as the Unitarian says, the phrase 'The word was God,' cannot mean what it says, because it is inconsistent with his assumed principles.

The explanation of Paley, we shall pass over; for as a biblical critic, he is entirely beneath notice. Expediency with him appears to have more weight than the Bible.

We will mention here a strong presumptive argument against giving the word *porneia* in these texts, the sense of fornication. Mark, ch. 10: 11, and Luke, ch. 16: 18, in narrating the same conversations of our Saviour, make no mention of the exception. 'Whosoever shall put away his wife, and marry another, committeth adultery,' &c. Now, it is unaccountable, if our Saviour intended to except a crime at that time so common as adultery, that Mark and Luke should make no account of it.

With these preliminary remarks, we come directly to the inquiry; as to the nature of the case. We believe our Saviour did not mean adultery by the word *porneia*—

First. If he had intended adultery, no satisfactory reason can be given, why he did not use the word *moicheia*, for that purpose.

Second. This very exception would have a direct tendency to increase the vice of adultery, which he so often condemned in the severest terms. We know it has this tendency, in modern times.

Third. The language of the verse does not require it. Here, if we mistake not, lies the whole ground of the difficulty. The word translated wife, *gune*, is a general term, the same as our word woman. It means first, one of the female sex; Mat. 5: 28, Acts 5: 14, &c. second, a female espoused or promised in marriage, Mat. 1: 20, Luke 2: 5, &c. third, a married woman, Mat. 14: 3, 18: 25, &c. fourth, a widow, Mat. 22: 24, 27, &c. There is nothing, therefore, in the word 'wife' which will decide the question. We have a perfect right, then, to assume either use of the word *gune*, woman, provided we can substantiate it by proofs drawn from the Bible, from what we know of the customs of the times, and from the circumstances of the case. We assume then that the word *gune*, wife, in Mat. 5: 32, and 19: 9, means a woman espoused to a man, but not yet married. John says, 'There was commonly an interval of ten or twelve months, between the time when the agreement to marry was made, and the time when the marriage was celebrated, Gen. 24:

55, Judg. 14: 8. From the time of the agreement till its consummation by marriage, although there was no intercourse between the bride and bridegroom, not so much as an interchange of conversation, they were, nevertheless, considered and spoken of as man and wife, Mat. 1: 18—20, Luke 2: 5'; in Mat. 1: 20, she is called, by our English translators, 'wife.'

Again, the crime for which the man might put away his wife, was fornication; a crime which must be committed before marriage. As the ancient Jews regarded it, the marriage contract was considered as much binding before as after the formality of marriage. Their obligations as man and wife were not changed by this ceremony. So far as obligation was concerned, their relations continued the same. Thus, in Mat. 1: 19, it is said that Joseph had a mind to put away his wife privately, that is, to divorce her; the same word is used as in Mat. 5: 32, and 19: 9. It was necessary, then, for a man in order to put away his intended wife, even if guilty of fornication, as Joseph supposed Mary to be, to give her a bill of divorcement. This is a case exactly in point.

Again, Deut. 24: 1, to which, as by common consent, commentators refer to as the source of the Jewish traditions, probably relates to persons espoused and brought together for the first time, but who had not cohabited together. We know it was common, at such times, to have thorough investigations made as to the purity of the bride; and if she found no favor in the eyes of her husband, because he found 'some uncleanness' in her, he had a right to divorce her. What is meant by 'some uncleanness,' we do not know. This much is certain, it meant something different from fornication: for Christ allowed that this was sufficient cause; but says, with regard to this precept, 'Moses, because of the hardness of your hearts, suffered you to put away your wives.'

There is nothing in Deut. 24: 1, to show that the separation was not made before living together. The phrase 'married her,' means simply to take a wife. The same word is used in Deut. 21: 13, where it is translated 'to be her husband.' Another phrase is used to denote their cohabiting. But there is evidence in this passage, that they had not cohabited; for in that case, in the view of the Jewish statutes, she would have been defiled; which would have been an insuperable obstacle to her marrying another man. This is given in the 4th verse as the reason why she cannot, after living with another husband, be married to him who has divorced her. She is defiled, by having been another man's wife. But there is a still stronger argument that the husband in this instance is only espoused. The case of a man who has actually cohabited with his wife, is taken up and disposed of in the 22d chapter, verses 13 to 21.

'If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring an evil name upon her,' &c. &c. It then goes on to state the proceedings and trial. If the man is guilty of circulating a false report about his wife, 'The elders of that city shall take that man and chastise him, and they shall amerce him in a hundred shekels of silver, and she shall be his wife: he shall not put her away all his days.' How is this consistent with the assumed fact, that a man could divorce his wife after cohabitation? Further,—if the wife is found guilty, 'They shall bring her to the door of her father's house, and the men of the city shall stone her with stones that she die.' The remaining verses of this chapter, Deut. 22: 22 to end, tell us that adulterers shall be stoned to death. How was this consistent with the notion, that a man could divorce his wife for adultery? It was universally held, according to the Jewish laws.

We have assumed our hypothesis, and attempted to explain the passages of the Bible by it. Any other will not explain the facts in the case. We have passages which show a man may be separated from his wife, Deut. 24: 1, Mat. 5: 32 and 19: 9. We have other passages which show, if a man is displeased with his wife with whom he has cohabited, he shall have a trial of her. If she is not guilty of adultery, or fornication before marriage, her husband shall be punished for accusing her, and 'shall not put her away all his days.' If she is guilty, she is to be stoned to death. These two sets of passages can be reconciled only on the supposition we have made. To corroborate this supposition, we have the declaration of our Saviour, Mat. 5: 32 and 19: 9, 'except for fornication.'

We will merely add, that the limitation of our Saviour, as we have explained it, is perfectly consistent with the purity of his kingdom. The dissolution of the marriage contract for the sin of adultery, as we have seen, has a tendency to increase the evil, and to multiply the crime. On the other hand, the legal separation of the espoused parties on the ground of fornication, has a tendency to diminish the evil, and to banish the crime. If our legislatures would take this ground, and treat marriage vows as indissoluble, except for the reason of fornication; and then allow relief to the party aggrieved only through a process of law; they would do more than has ever been done by any body of lawgivers, for the promotion of moral purity.

## Editorial Correspondence.

As the subject of slavery, though important, is still a subordinate one with us, we had intended to say nothing on it at this time; but as the following remarks appended to a letter from a minister inclosing a list of subscribers, express what we suppose to be the sentiments of a large part of the clergy of New England, we cannot pass it over in silence. He says:—

'Let me suggest a word or two of advice.'

We are always glad of advice; and shall ever endeavor to improve by it. We wish still all our correspondents to allow us the privilege of judging for ourselves, how far we must abide by it. We must be guided by truth and duty, whatever may be thought of us. We shall try to get all the light we can, then endeavor to lead public opinion, not fall in with it. But to our correspondent:—

'I received No. 2 yesterday, and was sorry to see quite so much prominence—(four and a half columns on one article,) given to the subject of anti-slavery.'

We hesitated ourselves, about inserting so much in one paper, and that the second number. But as we had been at great labor and expense in preparing it, and knew that many desired to see a full report, and that at once, we gave it, as we stated, not as anti-slavery men, but as faithful Spectators and chroniclers of the times. We now know the article has done good: it has been read, we believe, with interest; it has at least excited a spirit of inquiry. As a reason for being sorry, the writer says:—

'—fearing it might prevent some from subscribing who would otherwise do so.'

We do not stop to ask, whether such and such an article will bring subscribers or not. Though we shall do all we consistently can to obtain them; yet if we cannot do it by making what we consider a useful paper, we desire not to do it at all.

'You would probably have received one more subscriber from this town, had it not been for the fear that you was about to make this subject your hobby.'



Supposing a thief had stolen your horse, and had gone with him to Missouri. A person there meets him and knows he has your stolen horse. He tells him, it is his duty to make immediate restitution of your property. The thief says, 'I know it is my duty to make restitution, but it must be prospective. The horse is 1500 miles from his owner, and it must take time to send him back, and further, the expense is so great, that I cannot do it, unless I can get aid from some quarter.' The other replies, 'It is your duty now to make restitution. You ought not to consider this horse one moment as your property.' Does the latter mean any thing more than that the thief should take 'immediate measures for prospective restitution?' The first step for the thief to take, is to give up immediately all right to the horse as property; so that, whatever may happen, the horse shall not be sold, nor go to the heirs of the thief as his property. This analogy might be carried still further, and suppose the horse was in the possession of the thief's son, or any other person, but this can easily be done in the mind.

This we maintain, is precisely the situation of the slaveholder. The first step for him is to give up immediately all right to human beings as property. Whatever he may do short of this, can, in no sense, be called taking immediate measures for present or prospective emancipation. Whatever may be the laws, or the condition of the slaves, this is immediate duty. The next duty is, to qualify them for liberty, by abolishing all oppressive laws, and qualifying them for freedom. Nothing effectual can ever be done to abolish slavery, until human beings are no longer regarded as property. When this is done, every other obstacle will be easily removed.

"Much as I approve of the general plan of your paper, if I supposed you would engage in a crusade against colonization, or attach the Spectator to the car of Garrison, I should exert what little influence I was able, in hindering instead of advancing your enterprise. Please to receive these hasty suggestions, as they are intended in the spirit of true friendship. Yours, truly,"

We receive them as such, and are heartily thankful for the freeness with which they are written. We hope to receive many such letters.—Ed.

Three kinds of colonization.  
Mr. Editor—I am persuaded that much of the misapprehension and representation and feeling existing between colonizationists and abolitionists, would be removed, were the fact kept constantly in view, that there are three classes of colonizationists, differing widely from each other in sentiment, and thus laying the foundation for very different policy and action. I will specify the three classes.

1. Those who feel that slavery is in itself right, that free colored people in the vicinity of slaves are injurious to the latter and their country, and therefore may be wisely sent out of the country to Africa, as slave property will thus be improved. Most of this class are in the slave states, though I am surprised to find some of them in the free states, and in this country. This I would call the *crude class* of colonizationists.

2. Those who hold that slavery is wrong, but that there is such a strength of prejudice against colored people, that it cannot be removed from them, and that they themselves must, consequently, be removed from the prejudice, and from the land where it is indulged. This class will often tell you how many persons may be transported to Africa in so many years, how many by such a sum annually, what prospects there are that state legislatures, and ere long the general congress, will make large appropriations towards conveying them from America. All their writings and actions show that they entertain no hope for the colored man unless he is removed—ever to rise here is out of the question. To us, we, the keen lecturer and agent, Mr. Finley, as well as very many others both at the north and north-west. Those who have these views, will of course not try to elevate the colored man in this country. This may be called the *expediency class* of colonizationists.

3. There is another class of colonizationists, who hold not only that slavery is wrong, but that the colored people are never in any great numbers to be colonized—that in relation to the mass, we, and our children are to live here in the same soil with them forever. They believe that some of them who have intelligence and good character, may advantageously be conveyed to Africa, and there be highly useful, and that we ought to contribute towards their removal. This class of colonizationists, among whom is Mr. Gerrit Smith of Peterboro, N. Y. are beginning to talk of schools for colored people, and to think of other measures beside colonization, for the removal of slavery. Now with this class I have comparatively little controversy; they do not like the preceding class, help so much to rouse the prejudices of the community against our colored brethren, by holding up the idea that they can never be elevated here. This I would call the *merciful class*.

## Religious Intelligence.

### Missionary Meeting.

On Tuesday evening, the 11th inst., a meeting was held at the First Presbyterian Church in this city, of great interest, the influence of which, it is believed, will be felt for years to come. The occasion was to give statements of missions an opportunity to state statements from Rev. Messrs. Lindley and Wilson, who are shortly to embark for South Eastern Africa. Mrs. Wilson is a member of the 1st Church, and is the fourth young lady of the Presbyterian Church in Virginia, who, within the last two years, has left friends and country to aid in publishing salvation and diffusing the blessings of the Gospel among distant heathen.

The audience assembled on the occasion, was unusually large. The lower part of the spacious church was thronged, and many were seated in the gallery.

The exercises were introduced with singing Heber's Missionary Hymn, reading a part of the 28th chapter of Matthew, and prayer by Rev. W. J. Armstrong, Corresponding Secretary of the Central Board of Foreign Missions. Mr. A. then stated the object of the meeting, introduced our missionary brethren, and gave a brief account of the circumstances which led the American Board of Commissioners to resolve upon the establishment of a mission on the South Eastern coast of Africa. The Rev. Dr. Philip, superintendent of the missions in South Africa, under the care of the London Missionary Society, made communications to the American Board, a year or two since, which led them to form the plan of this mission. It is to be commenced among the Zoolahs, at two stations; Messrs. Lindley and Wilson, and their wives, and Rev. Mr. Venable, of Ky., are to be located at one station. [The missionaries for the other, are natives of the Northern States, and are expected to embark with these brethren.] Mr. A. then proceeded to state that Messrs. Lindley and Wilson had both been students of our Union Theological Seminary; both were members of the Synod of North Carolina; one of them, Mr. Lindley, had been for three years the pastor of the largest church in that Synod, where his labors were very acceptable and useful; the other, Dr. Wilson, had been a physician, with an extensive practice in the same congregation. His prospects of success and of distinction were as fair and promising, as those of any physician of his years, in that State. Such were the desirable circumstances, and such the flattering prospects of usefulness, respectability, and comparative distinction, which these brethren left, to make known the unsearchable riches of Christ to the heathen.

Mr. Lindley then addressed the audience. The work on which he was about to enter had long been the subject of deliberation, and he engaged in it cheerfully, from a conviction of duty. He believed that Christ is now in heaven, having all power in heaven and in earth; that his command to his disciples—'to preach the Gospel to every creature'—was binding on him and on the church. He believed that the world belonged to Jesus Christ—that his kingdom is to be established among all nations—and that Christ will reign till all things are subdued under his authority.

He believed, too, that the *adult heathen* were perishing—were exposed to eternal misery. This was painful to a benevolent mind; it was painful

to think of those who had never heard of Christ, sinking in everlasting woe. But there was no ground or reason, furnished by the word of God or the character of the heathen, to believe that they were saved. The *adult heathen* were all *wicked*. This was the testimony of missionaries, travelers, of all who had been among them. They are *wicked*, living in sin, while they know that they are doing wrong,—thus violating continually the law written by the finger of God on their hearts. And it is not just that such sinners should suffer the displeasure of God? and will He not be just in judging them? They live and die sinning against God—and know that they are doing wrong—what claim can they have on the divine mercy?

Mr. L.'s address was simple, cheerful, unaffected, and manly; evidently made without the design of effect—and yet deeply impressing the audience by the delightful views it presented of the Christian spirit and character. He was followed by Dr. Wilson.

Dr. W. spoke of the interesting fact—that Christ had committed to them the means and responsibility of converting the world. Christ has great confidence in his redeemed people—and as he has constituted them his agents, and has entrusted to them his Gospel to the world—does he not expect them to accomplish this work?

The Rev. Mr. Plumer then read a highly interesting letter from China; after which he gave out the 29th of the Village Hymns, and concluded the services with prayer and the benediction.

Mr. Lindley left this city on Wednesday; and Dr. Wilson and his partner, we understand, are to leave this morning for Boston, where they are to embark.—*Richmond Tel.*

From the Missionary Herald.

### David Brainerd not forgotten.

On the subject of converting the Indians to Christ, the question is often asked, 'Where are the fruits of the labors of Elliott, the Mayhews, Brainerd, and other eminently holy, and successful missionaries among them?'—

The churches must charge to the account of their own negligence or abandonment of the work, that they have seen so little fruit from the labors of these missionaries of apostolical spirit, just referred to. Successors were not sent to carry forward and finish the work which they began—to instruct, enlarge, and perpetuate the churches which they gathered; or to prepare books, establish schools, and use other means for promoting their intellectual improvement. A vine was planted, a choice vine; but it was overtopped and choked by thorns, and while no man dug about it or watered it, or even visited it to see whether it bore fruit or not, it withered and died.

The following interesting account of a single family descended from David Brainerd's church, was addressed to a Christian friend, and has been kindly forwarded for the Herald.

'I have here, in this part of the world, found some of the children of David Brainerd's church-members. My heart has been so full ever since I found them, that I have hardly thought of anything else. And this morning, I resolved to return to the house and sit down and give some account of them.'

'Last Saturday I went to a missionary station in the Shawnee nation, situated a little above the mouth of the Kansas river, and about a mile and a half from the river, on the south side. A two days' meeting among the Shawnee and Delaware Indians commenced on this day. Full a hundred Indians assembled. They were well dressed, and they behaved well. Many of them appeared to be serious. Mr. Kingsbury, and Mr. Pixley, late of the Osage mission, were there also. Two Methodists and a Shawnee Indian addressed the people at the first meeting. At the second meeting, Mr. Kingsbury and myself addressed the Indians through interpreters. We told them about the Cherokees and our labors among them. They were quite attentive. After the meeting closed, I walked a few steps and spoke to an old Indian woman, who spoke good English. I inquired of her concerning her origin. She said she belonged to David Brainerd's people. This at once roused up my heart to make many inquiries. At her side sat her sister, also a member of the church. Both could read in the Bible, and both had kept their Bibles through all their wanderings. Their father and mother and grandmother were members of David Brainerd's church. These two women became pious about twenty years since, under the preaching of Isaac Wabe, who was a disciple of Sampson Occum, at Brothertown, in the State of New York. When they were quite young, their father, Jacob Skikit, left the State of New Jersey, and removed to New York. The children yet remember how he prayed in his family. They spoke much of their grandmother, who often prayed with them, and when she prayed, Catherine, one of the sisters, said, 'I would look to see if I could see any body. But I could not see any one.' I asked Catherine if she had ever seen any trouble. 'Oh yes,' she replied. 'Have you ever seen the time when your children have tried for something to eat, and you had nothing to give them?' 'Oh yes; when we lived down on James river, (which is a branch of White River that empties into the Mississippi,) we had hard times; we had to go 150 miles, to buy corn, and we had no preaching.' 'Did not you almost forget the things of religion and your hearts become cold?' 'Oh yes, my heart did; and here she spoke at length. Elizabeth then spoke of her troubles, when she was on a journey of 900 miles from the State of New York, and while passing along on the south shore of Lake Erie, her husband died with the Lake fever, leaving her with six small children, and the youngest two days old. 'I thought I never should get through my troubles, but the Lord helped me; I did not forsake him.' She now has a son who is pious and prays in his family. His mother lives with him. These two old women were well dressed, spoke good English, and seemed to be very happy, as now they live where they can attend religious meetings. They sustain a good religious character among their acquaintance. Their children have attended our mission school at Harmony. Think of this, and see how the Lord provides for his people, for their children, and for children's children. A school was established at Harmony, in the Osage nation, to educate the grand children of David Brainerd's church-members! Several of the children are hopelessly pious.

'I also inquired about Brainerd—what did your grandmother say about him? He was a young man; he was a lovely man; he was a staff; he was a staff to walk with. He went about from house to house to talk about religion. That was his way. He slept on a deer skin or a bear skin; he ate bear meat and sump. Then we knew he was not proud. He would come to my grandmother's and say, 'I am hungry; make haste; he would eat. But some of the people did not like him, and said, what has this white man come here for? we don't want him here, and they told him to go off. When the Indians assembled to dance and have a feast, he would go there also, and go away in the bushes and pray for them. And then some said, 'We do not want this white man here; let us make way with him.' But others said, 'No, we will not kill him.' After a while they found that he was an honest man, and then they would do anything he said.' I then asked her why Brainerd died so soon, as he was a young man. 'My grandmother said, he had not been used to our way of living, so cold in the winter, sleeping on skins and on the ground. He went to New England and died of the consumption.' I then told her where and how he died. 'After his death, his brother John came to our people. He died in Deerfield in New Jersey. He was in doubt when he was about to die, and one Indian woman went and talked to him.' 'Which did your grandmother like best, David or John?' 'David she liked him best.' I could tell you much more, and must add what a girl residing in a missionary's family, said of these women one day to her mistress, 'I think these old Indian women have meetings enough now. When they lived on James River, they always were talking about how much they wanted meetings; and when the

Sabbath came, they would gather up all their children and have a meeting by themselves. No one ever went to see what sort of a meeting it was; but they always had their meetings on Sundays.'

'I give you as near as I can a literal statement of what I have heard. I spent Saturday and Sunday at the meeting, and had several opportunities to converse with the women. I seemed to be nearer, at least, to Brainerd as a laborer, than I ever expected to be. I had often inquired for the remains of his flock. And now I saw them. Truly my heart was full. I saw the goodness and faithfulness of God. These two were the only persons belonging to Brainerd's people at this place. There are others at Green Bay. I design to go and see Catherine and Elizabeth in their own cabin.'

### Education of Missionaries.

Smyrna, (Asia Minor,) Sept. 8, 1834.

DEAR BROTHER,—I have just been reading your remarks in No. — of your paper, on the necessity of some new measures being adopted for training missionaries of the Gospel. If your reasonings be correct, (and I am sure they are,) your suggestions would they apply to the case of missionaries in particular. Permit me, then, through your columns, to offer a few hints on this subject which has much occupied my thoughts of late.

The Missionary Societies do not succeed in obtaining one half the number of men which even their limited annual demand would send forth. Even if they were successful in this, I am of opinion that some new mode of training missionaries is highly desirable. The London Missionary Society formerly had, and the (British) Church Missionary Society still has, an institution at home exclusively for this purpose. Such institutions, it must be confessed, have their peculiar advantages, and under peculiar circumstances, such as those of the Basle Seminary in Switzerland, I should be in favor of them.

The plan, however, which I prefer, is that of establishing missionary seminaries on missionary ground, not merely for natives of hopeful piety and abilities, but also where a considerable number of young men from Christian countries should, while pursuing their classical and theological studies, be also acquiring a knowledge of the languages, a familiarity with the customs, and a seasoning to the climates of their subsequent fields of labor. To give you a definite idea of what my wishes are, let me say, that much as I feel for the spiritual wants of the eastern and northern parts of New England, of which from personal observation I have some knowledge, I should be disposed, were it in my power, and should deem it 'no offense against the law of love,' to transport the Bangor Theological Seminary (of which you speak) from Maine to the Mediterranean.

I am aware that objections can be raised against such a plan; as, for example, the greater annual expense, at most places, in heating countries, of educating young men; their less complete education; the danger of a double passage to those who might on trial fail in health or other respects; or who might desire, as perhaps all should be permitted, to revisit their friends on completing their course of study.

Sept. 20. I am called on to close my letter hastily, so that I have not time to resume the above subject. We have nothing of special interest in the missionary circle. The leading feature of the times is the growing opposition of the Greeks to Bible and missionary operations. It indicates, doubtless, that divine truth begins to tell on the consciences, if not the hearts of the people. Will the churches of our land pray more earnestly that God would bless his word to the benighted multitudes of this?

Yours sincerely,

JOSIAH BREWER.

For the New England Spectator.

### Juvenile Concert at Plymouth.

MR. EDITOR.—It affords me much pleasure to find that you intend to devote a portion of your paper to the subject of Sacred Music. This divine art is intimately connected with the best interests of man; and it is strange, as well as lamentable, that so much apathy has been suffered to exist in this community, in regard to a subject of such high importance. There are indications that this slumber is broken, and that a redeeming spirit is abroad, which will accomplish great results. We are beginning now at the right place; the change so much to be desired, is to be brought about by directing our efforts to children, and enlisting them in the enterprise. The work has already commenced. The 'Boston Academy of Music' deserves much praise for leading the way. Their noble example shines too bright not to attract attention. Others guided by their light are following in the same path. Evidence of this was exhibited a few evenings since in the place where our pilgrim fathers first landed.

Public notice having been given of a concert of the Juvenile Singing School, under the care of Mr. L. P. Lincoln, on Monday evening, Nov. 24th, a large number of the citizens of Plymouth assembled to witness the novel performance. All were highly gratified. To one who has never listened to one of Mr. Mason's Juvenile Choirs, it would seem almost impossible for little children, — some of them but little larger than infants, — to sing so correctly and delightfully. The knowledge which they exhibited of the elementary principles of this sacred science, as well as the skill in execution, was surprising; especially as they had received only between thirty and forty lessons. While it evinced skill in instruction on the part of the teacher, it demonstrated the fact that near 200 children can, in a very short time, acquire considerable knowledge of the first principles of music, and ability to perform 15 or 20 pieces, solos, duets, trios and choruses, to the surprise and gratification of a numerous audience.

So successful has been this experiment, that I cannot but hope it will be attempted in many other places. The influence of music on the youthful mind is highly salutary; while the influence of such youthful singing will tend to elevate the character of this delightful and important part of public worship. Let ministers and churches awake to this subject; and rest not till every town and village in New England has its *Juvenile Singing School*.

### Synod of Illinois.

Extracts from the minutes of the meeting held at Springfield, on the 16th, 17th, 18th, and 20th of October, 1834. Edward Beecher was chosen moderator; and Flavel Bascom, and Thomas Lippincott, temporary clerks.

A new Presbytery was formed consisting of the following ministers, viz: Ralph W. Gridley late of Williamstown Mass. Nathan Gould, Lucien Farnam, and Nathaniel C. Clark of the Presbytery of Ottawa.

The following resolution was, after discussion, unanimously adopted, as an expression of the views and feelings of the members of the synod on the subject of slavery.

Resolved, That this synod do most earnestly recommend to the churches under our care, the use of all proper means to effect the speedy emancipation of the slaves in these United States; and especially in the Presbyterian church. Synod do consider the existing system of holding in involuntary slavery their fellow men, as a crime of no ordinary character, against which they do hereby, most earnestly and solemnly testify.

## SPECTATOR.

BOSTON, WEDNESDAY, DEC. 3, 1834.

### THE SABBATH SCHOOL MONTHLY CONCERT takes place on next Monday evening.

The best test we have ever known of the state of any Sabbath school, is to be found in the monthly concert; and we have never in late years met with any school in a flourishing spiritual state, where the concert was not observed. There is no season when the teachers, parents, and children can as well show the mutual interest they feel in each other's spiritual concerns.

As a general fact, the concert should be conducted by the superintendent; for several reasons:

First, the pastor has not sufficient time to prepare himself, and hence is too apt to make the Sabbath School Concert appear a small concern. Second, He takes away a responsibility which should rest on the superintendent, and which is necessary to make him feel his obligation and thus increase his usefulness. Third, It is not allowing the superintendent sufficient room for independent action, which is necessary to enable and induce him to exert his whole energies in the cause. There is much in this remark. Every man must act without embarrassment in his individual sphere, or he will generally not act at all. Many of our best ministers, and those too who do the most for their Sabbath schools, complain that they cannot get a superintendent worth anything. Now the superintendent is often not so much to blame as the pastor, who in his zeal gives the superintendent no room for independent action, or does not put him in the way of it. The pastor, it is true, must be the moving spring of every Sabbath school, yet his power should operate chiefly through the superintendent and teachers. They should constitute his machinery. The pastor should lay out a great field for his superintendent, and then set him to work, and tell him he must occupy the whole of it, and feel that he has all the work to do alone. Then, when he is hard at work, an occasional lift from the pastor will do him essential service.

From such considerations we are decidedly of opinion that the conducting of the exercises of the Sabbath school concert, should be put upon the Superintendent; the pastor being present to aid in time of need.

To prepare for the concert, it is necessary for the superintendent to have his concert in mind, every time he takes up a religious publication to read, and mark and lay aside such articles as are suitable to the occasion. In our paper the past month, there have appeared the following articles, suitable for this purpose. 'Family Religion,' 'Moral Education,' 'Sabbath Schools,' 'Systematic Study of the Bible,' and 'What do you know of Sabbath Schools,' in No. 1; 'Ministers from Sunday Schools,' and 'What can children know of God,' in No. 2; 'How to hear the Gospel,' 'Filial Tenderness,' and 'Aimable Trait of Negro Character,' in No. 3; and 'Missionaries from Sunday Schools,' 'Our Daily Bible Lesson,' and 'Juvenile Concert,' in the present number.

It is important that each exercise at the concert be short, and confined to one thing. For instance, read a few sentences on the duties of parents, make a few remarks to them, and then have a prayer for them; and so of other topics. The singing should also be short not more than two or three verses. The whole exercises, including five or six short prayers, and singing as often, should occupy but little more than an hour.

### Our Pilgrim Fathers.

From the discourse delivered by Rev. Mr. Winslow, on Thanksgiving Day, in the Bowdoin street Church, we have obtained the following from one who was present on the occasion.—Ed.

It is but little more than two centuries since the fathers and founders of this nation were sighing in the bonds of civil and ecclesiastical oppression in a distant continent. At that time, the church of the western hemisphere and the germ of New England was floating on the ocean, without a temple or a home, with the exception of the small colony at Jamestown, and a little Dutch settlement on the banks of the Hudson, this vast territory stretching from the Atlantic to the Pacific, was a waste howling desert. The wild man roamed over these dark plains and mountains, and the tiger and the bear and the wolf and the catamount were his companions. A company of Christian disciples, expelled their native soil by persecution, first to Amsterdam in Holland, thence to Leyden, committed themselves to the ocean, seeking a refuge where they might worship God according to the dictates of their own consciences. The finger of Providence pointed their way across the waters; and in Dec. 22, 1620, the Mayflower landed them upon the rock at Plymouth. But what could they do in this awful forest? Without provisions, without clothing, without shelter, in the month of December, with a N. England winter howling around them; disease, hunger and death in their most frightful forms instantly threatening them and their children; beasts of prey prowling on every hand, and numerous carnage hordes ready to rush upon them,—what was their possible hope that three months would not extinguish them from the earth? It was that God who had said, 'I will never leave thee nor forsake thee.' They knelt down under the hard earth, the surrounding forest bending under its wintry mantle, the walls; the arched sky, the roof; and the rude rock, the altar of their temple—and committed themselves with prayer and thanksgiving to the grace of that God, in whom they had trusted.

Nor was their trust disappointed. Read their history, and in every event you see the hand of God extended for them. At the moment of starvation, provisions came—when the savages were about to pitch upon them, occurrences divinely ordered overruled their movements and turned off their blow—when an epidemic, resulting from hunger, exposure and exhaustion, invaded their ranks, the needed medicine was thrown into their hands. The very beasts of the forest seemed charged with the message from God, 'Touch not my anointed and do my people no harm.' Thus was the wing of Jehovah opened over them—under its protection they rose in strength—the forest and the savage and the beast of prey retired from their presence—the wilderness began to bud and blossom like the rose. And now, in only two centuries, and within the personal recollections of three generations, what do our eyes behold? A mighty Christian empire, stretching across the largest continent on the globe, with institutions of science and religion—with schools and colleges and temples and altars—with its scores of commercial cities, its hundreds of smiling villages, its thousand of happy families, and its

twelve millions of freemen. The Lord hath done it! What hath his arm wrought? O, if that pilgrim band are permitted to participate in our jubilee—if they are permitted this day to look down from the skies—with what lofty notes of thanksgiving must they strike their golden harps!

Surely they did not trust in God in vain. And now, brethren, what is your gratitude to God for all this?

### Conversion of the World.

See the movements making and increasing in the American Church for the world's conversion, and they will at once confirm our confidence in God's care over us and of the world, and for which he has raised us up. Look at the cause of temperance, of Bibles, of education, of missions, of tracts, of Sabbath schools—look at the brilliant galaxy of benevolent operations arching our moral hemisphere—look at the new stars and new suns rising bright in our firmament and shedding their lustre on distant lands—and you will be constrained to exclaim, 'O, that you could see the American Church, surely in thee and in thy seed shall all the nations of the earth be blessed.' With these views, brethren, may we not well inquire with bursting hearts, What shall we render unto the Lord for all his benefits? We will take the cup of salvation and pay our vows unto the most High. Of our nation we may well say, as did the psalmist, 'He hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He hath not dealt so with any nation; and as for his judgments we have not known them. We are his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise, be thankful to him and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations.'

### Mr. Mason's Anthem.

The following lines which were repeated at the close of the sermon, are the words of the Anthem which was sung by the Bowdoin street Choir, and composed by Mr. Lowell Mason.

The eyes of all rest upon thee,  
And thou givest them their meat in due season,  
Thou openest thy hand, and fillest all  
Things living with plenteousness.

Thou visitest the earth and blestest it;  
Thou crownest the year with thy goodness.  
We will rejoice in the Lord,  
And glorify his name forever.—Amen.

For the New England Spectator.

### A pleasant and Profitable Meeting.

MR. EDITOR.—I have just returned from attending the Essex County Teachers Association, which met in Topsfield, the Friday and Saturday after Thanksgiving. It was truly a pleasant meeting, and I doubt not most profitable to all the teachers and friends of education assembled on that occasion.

In the county of Essex, not less than 400 persons are engaged, more or less of the time every year, in school teaching; and from 25,000 to 30,000, nearly one half of the population of the county, come more or less under their influence as school teachers. These teachers, with many of whom I have the happiness to be personally acquainted, are engaged, some of them, with much zeal and devotion, in the interesting and solemn business of forming the character of the rising age, and on their labors depend, in a great measure, the respectability and prosperity of the county. The above Association was formed about five years since, by some of these teachers, and for their exclusive benefit—an opportunity being given to any friend of education, not a teacher, to be connected with them. The Association has met semi-annually, at Topsfield, where the teachers have a cabinet containing some minerals, the various kinds of school apparatus, and copies of most of the school books which have issued from the New England press. The society has endeavored to exert an influence on the teachers and inhabitants of the county by lectures and discussions, open to all at their semi-annual meetings; by holding occasional public meetings in different towns for lectures and discussions on the subject of schools; and by diffusing intelligence through the county by means of the press. Such has been its general course of operations for five years.

Do you now ask—What is the result? Good, Sir, thus far, and nothing but good. This Association is gradually working a most important change in the public opinion of the county respecting schools. The public schools, especially, had well nigh passed out of mind. They had ceased to have much share in the sympathies and estimation of the community. The same state of feeling prevailed in this county which has long prevailed, to a great extent throughout New England. Any sort of a building, no matter how located, if it stood near the centre of the district, would do for a school house; and any sort of a person, if he but come with a good pocket-full of certificates, and would teach for nothing, would do for a teacher. I saw a change in the public mind has been working in this county, and owing, in great part, to the firm and steady operations of this Association. Many old school houses have been torn down and new ones built, twice as large as the old, and ten times more convenient. There is an increasing demand for well-qualified teachers, and by this the people begin to understand something very different from working cheap. There is an increasing disposition to get teachers who understand their profession and to pay them good wages. A disposition to inquire more closely into the character and qualifications of those who are forming the character of their children, is increasing among all classes, and the profession of teaching is yearly assuming greater importance.

I regard this Association as a principal means of producing this change in public opinion. Though not teacher, I have been a member of this Society from its formation, and have attended many of its meetings at Topsfield. They have been among the most interesting public meetings which I have attended. The last, I think, was the best. No man could have heard the lectures without being richly paid for all the trouble and expense of going to the meeting. All seemed to feel that the business of school teachers, is a great and solemn business, and takes hold on eternity.

I was particularly struck with the advantage derived to teachers in this meeting by becoming acquainted with each other, by mingling their sympathies and counsels, and by mutual encouragement. I was much gratified Friday evening. Some fifteen or twenty teachers put up at the Hotel in Topsfield. After the public lecture, they assembled in a large parlor around a cheerful fire. Some of them were old veterans—having been teachers thirty years, and some just beginning the work. There these teachers sat, discussing with

much interest, and illustrating with many an anecdote, subjects of vital moment to our families—to our country and the world. I could but feel that they and their Association should have the sympathies and hearty co-operation of all classes of the community. Their work is arduous, their responsibilities great and solemn, and the results of their labors to be disclosed by God in a future world.

Sir, I had much more to say. But this is already too long. Should you see fit to publish this, you may hear from me again on the subject of schools.

H. C. W.

We hope to hear often from this correspondent. He is a man who has entered much into the philosophy and details of education, physical, intellectual, and more than all, moral. He has many facts which we hope he will communicate to us.—Ed.

### Our 'Daily Bible Lesson.'

Our daily lesson will be of but little benefit, where family religion is not made a part of the daily business of a family. Family religion, particularly that part of it which relates to the study of the Bible in connection with the Sabbath School, is now commonly crowded into a corner. We intend to labor on this point, until parents shall be led to believe that the great object of their toils should be to fit their children to be the most useful and happy, and that those parents are most happy in their children when they are doing the most good.

We hope parents generally will try the experiment of using our lessons in their families in the manner pointed out: and we doubt not, they will soon find themselves interested and profited by the exercise.

Where the lessons are used in Sabbath schools, the paragraphs beginning with the word 'Read,' should be omitted at the recitation.

### New Years Presents.

RELIGIOUS SOUVENIR. This religious annual, edited by the late lamented Bedell, is in its mechanical execution, one of the most splendid things we have seen. The matter too, it is needless to say, is worthy of such a dress—if such a dress can be said to adorn any thing. Those who have no better use for their money, than to buy expensive annuals, cannot do better than to get the Religious Souvenir of Pierce, or other bookellers.

THE CHILD'S DAILY FOOD prepared by a FATHER, Springfield, G. & C. MERRIAM. This is a pretty little book, containing a text of Scripture with questions and occasional remarks, and hymns for each day of the year. The following dedication will show the character and spirit of the book.

TO PARENTS. 'Three hundred and sixty-five texts, without the loss of a moment's time, would make a pretty stock, a little golden treasury, as one may say, from new year's day to new year's day; and if children were brought up to it, they would look for their text as naturally as they do for their breakfast.'—*Shepherd of Salisbury Plain*. 'And these words, which I command thee this day, shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.'—*Deuteronomy*, vi. 6, 7.

THE PARENT'S PRESENT, edited by the author of PETER PARLEY'S TALES. Boston, LITTLE & HORTON, and WM. PIERCE. By the advertisement we learn that—

This little work consists of copious selections from the FATHER'S PRESENT, published in Dublin in 1833, with the addition of pieces extracted from various authors, chiefly American.

We very much like this little book, because in principles of morality are drawn from the Bible. The stories are attractive, instructive, and leave a good moral effect on the mind. We give one of our first page, 'Scripture Illustrations.' There is more matter in the book than in most of our annuals, interspersed with wood cuts, and the price only 50 cents. It would not be out of place in Sabbath school libraries. We close this notice with the following tale.

THE LEOPARD. A leopard is said to be fond of looking at himself in a glass. A man who had heard of this weakness in the animal, had a trap so contrived that when he should come near, he would see himself in a mirror, and thus be induced to enter the trap.

When all was ready, it was placed in a forest, where the leopard was known to dwell. After







POETRY.

From the Religious Sublime.

Death of Boda.

"This learned and venerable monk, though his last illness was severe, spent the evening of his death in translating the Gospel of St. John into the Saxon language. When told by his amanuensis that there remained but one more chapter, he urged him to proceed rapidly, saying that he had no time to lose."

"Master, there is now but one sentence wanting."  
"Hasten to write it," said the dying man.  
"Master, it is done."

"Thou hast spoken truth—'tis done. Take now my hand between your hands, and move me, for it pleases me to sit over against the place where I was wont to pray, and where now, sitting, I would yet invoke the Father." Being seated, according to his desire, on the floor of his cell, he said, "Glory be to the Father, to the Son, and to the Holy Ghost." And pronouncing the last word, he expired."

Northumbrian breezes freshly blew  
Around an ancient pile,  
And Tyne, high-swollen with vernal rains,  
Was murmuring near the wall;  
And there, within his cloistered cell,  
The man of mighty mind,  
His cowed and venerable brow  
With sickness pale, reclined.

To give the book of God a voice  
To bless the British isles,  
He labored, while inspiring faith  
Sustained the toil with smiles;  
And o'er the loved disciples' page  
His studious spirit hung,  
Regardless though the gasp of pain  
Each shuddering nerve unstrung.

'Speed on!' Then flew the writer's pen  
With haste and fear perplexed,  
For death's sure footstep nearer drew  
With each receding text.  
The prompting breath more faintly came—  
'Speed on!'—his form I see—  
That awful messenger of God,  
Who may not wait for me.

'Master, 'tis done.' 'Well hast thou spoke—  
Life with thy lines kept pace'—  
They bear him to the place of prayer,  
The death-dew on his face;  
And there, while o'er the gasping breast  
The last keen torture stole,  
With the high watch-word of the skies,  
Went forth that holy soul.

L. H. S.

For the New England Spectator.

OBITUARY.

Mr. Isaiah Low, who died in Beverly, Nov. 7, 1834, aged 32 years, was the son of the late Dea. John Low, of that place.

He came to live with Dea. Safford in Boston, as an apprentice at the iron manufacturing business, at the age of 15 years. Soon after he arrived at the age of 21 years, he became a partner in the business, and continued with Dea. S. until about six months before his death. At that time he settled his concerns there with as much apparent cheerfulness, as he ever transacted business in health; and returned to his native place, with the view of getting out of the bustle of a city, and dying among his relatives.

In his business transactions, Mr. Low never manifested a disposition to descend to any thing that was not strictly honest. It was a subject of deep regret to him, that so many of the professed followers of Christ neglect to carry the principles of the gospel into the common transactions and social intercourse of life. He became hopefully pious about eight years before he died, although he did not make a profession for nearly two years after. He was a decided friend of temperance, both in theory and practice. He remarked one day just before he left the city, when he had been out on business, and looked very pale and emaciated, 'All the friends I meet, appear to pity me very much; but I never felt happier. It appears to me, the Lord is ordering every thing in great kindness, in relation to me.' 'After he left the city in April last,' says Dea. Safford, 'I saw but little of him, until he appeared to be failing rapidly a few weeks before his death.' At one time, three weeks previous to his death, he was much distressed in view of his past life. It seemed to be passing before him in a clear and impressive light, in contrast with that Eternity he saw just before him. He then lamented exceedingly his unfaithfulness as a Christian. 'What,' said he, 'have I ever done for the glory of God?—every thing appears dark and distressing—nothing that I can think upon with satisfaction, which I have done—nothing which can justify me in the sight of that Holy God, I am so soon to meet.' All his sensibilities were awake to the contemplation of heaven and hell—of a Holy God—of the condition of impenitent sinners. He felt much for his Christian friends whom he was to leave in this world. It grieved him to think of the sufferings and trials and sins to which they were exposed. 'I wish,' said he, 'I could take them all to heaven with me.' It affected him to think of his little children. He had such a vivid sense of the worth of the soul, that he could hardly bear to think of his children, and impenitent friends and neighbors. He seemed overwhelmed with it. At another time he said, 'Oh! how utterly insufficient do all those systems of religion appear to me now, that are not founded upon Christ!' He asked us to sing the hymn

'Oh my soul, what means this sadness?'

and with much interest united with us and sang the hymn through.

'I continued my class in the Sabbath school,' he said, 'as long as I was able; but oh! I have been a miserable teacher.' When asked, in what respect he now felt that he had failed most; he said, 'In not laboring and praying more for the immediate conversion of my scholars,—making this the great and prominent object.'

The day before he died he said, 'To-morrow I shall see Paul and my father, and Hannah, (his sister) and Jesus Christ. Oh, how I long to be gone, that I may get hold of that happy, that golden hour!'

'On the 6th, as I entered the room,' says Dea. S., 'I saw that his countenance had undergone a great change. The visage of death was evidently impressed there. And when he spoke, it seemed like the voice of death. He took my hand, and said, 'I am glad you have come. I have wished you to be here when I died. And now I hope, if it is the Lord's will, I shall die before morning.' When asked, 'Do you feel easy and happy in the near prospect of death?' He said, 'Yes, I have many things to say but have not strength. When you were here before, I had been looking at my past life, to try to find something to comfort me,—I have since been looking directly at Christ, and I have found it. I have given myself, my wife, and children, all up to him, and feel entirely easy now. All is safe that is entrusted to him.' He conversed during the evening in a faint whisper, on several subjects that interested him, with entire possession of mind. At about 10 in the evening, he said he was dying. He was asked if he thought he should not live until morning. He said, 'Oh, no—but a few minutes now.' His breath grew shorter, and about fifteen minutes before he died, when his eyes appeared fixed, his wife asked him if he saw her and knew her. He said, 'Yes, and I see my Savior. He is near and comforts me.' This was the last sentence he was heard to speak. He soon after, without moving a limb or distorting a feature, ceased to breathe. He manifested the most entire composure of mind. His end was emphatically, that which is said the perfect man's shall be, 'peace.'

RIGHT REV. DR. ENGLAND. This eminent Prelate arrived in his native city, Cork, on the 14th of September, from Bristol, England. He was to proceed in a few days via Liverpool for Charleston, accompanied by some ladies from the Female Community at Black Rock, who intend to establish a Convent of their order, in the vicinity of Charleston.

Missionaries from Sabbath Schools.

REV. DR. PHILIP.—At the annual meeting of the Sunday-school Union, in May, 1829, the Rev. Dr. Philip, an eminent missionary from the Cape of Good Hope, stated that he commenced his labors in the church of Christ as a Sunday-school teacher. The first prayer that he offered up in the presence of others was in a Sunday-school. The first attempt he ever made to speak from the holy Scriptures, was in a Sunday-school. And he was fully persuaded that, had it not been for his humble exercises in the capacity of a Sunday-school teacher, and the advantages he there acquired, he should never have had the confidence to become a minister of the gospel, or a missionary of Jesus Christ. He informed the meeting, farther, that when he commenced his ministerial labours in Aberdeen, he felt the importance of promoting Sunday-school instruction; and the benefits which had resulted from the schools established in that town were, at the present moment, incalculable. During the period that he labored there, twelve or fourteen young men went out into the field of ministerial labor, many of whom became missionaries. One of them was the lamented Dr. Milne, and another was the amiable Keith. Several other missionaries owed their first religious impressions to the tuition they received in Sunday-schools.

REV. W. HANDS.—At the same meeting, the Rev. W. Hands, a missionary in the East Indies, observed, that, like his friend who had already addressed them, he might say that he owed every thing to Sunday-schools; for it was there that the heavenly spark first caught his soul; it was there that he had first lifted up his voice for the purpose of imparting Christian instruction to others. If it had not been for that opportunity, he should probably never have offered himself to the missionary society. Therefore, again, he said that he had every reason to bless God that he had begun by being a Sunday-school teacher, especially, as he believed that it was principally through the labors of the Sunday-schools that the gospel of the Redeemer was extended throughout the world.

REV. G. MUNDY.—And, on the same occasion, the Rev. George Mundy, missionary at Chinsurah, in the East Indies, stated, that he might truly say, that if he had never been a Sunday-school teacher, he should never have been a missionary.

REV. R. KNILL.—The Rev. Richard Knill, wrote from St. Petersburg, in 1819, as follows: 'As an individual, I feel peculiarly indebted to such institutions, and to the glory of God I record it, that all the blessings which have been given to others, through my instrumentality, may be traced up to a Sunday-school. It was my privilege to be a teacher in a S. School at Bideford; hearing a sermon preached in behalf of a missionary; most of my fellow-students at Axminster had been Sunday-school teachers; and out of twenty missionaries, who were my colleagues at Gosport, three fourths of them had been engaged in the same way.'

REV. R. MAY.—Robert May was the son of a common mariner, in indigent circumstances. He was sent to the Sunday-school at Woodbridge, Suffolk, where he obtained his education, and greatly improved his privileges.

One Lord's day morning, as the minister was going to the meeting-house, Robert put into his hand a humble petition, requesting that he might be permitted to be a teacher in the Sunday-school; an office in which he afterwards appeared to be both happy and useful.

On the 11th of March, 1806, when he was seventeen years of age, he was admitted a member of the Independent church at Woodbridge. On that occasion he gave a satisfactory account of his religious experience, and particularly adverted to a sermon he had heard, between three and four years before, from Num. xxii. 23. 'Be sure your sin will find you out;' and which, he said, made a deep and lasting impression upon his mind.

Robert now felt an earnest desire to go abroad as a missionary. He often told his minister, that he thought there were plenty of teachers at home, and that he should like to go abroad, to teach poor black children to read the Bible, and to learn hymns and catechisms.

After being eminently useful in improving and extending the Sunday-school system in the United States of America, his final destination was Chinsurah, in the neighborhood of Calcutta. Here he spent his time chiefly in instructing the children of the poor benighted heathen, in the great principles of Christianity, and in other parts of useful knowledge. In connexion with his other exertions, he published a small volume of sermons, which he had preached to children, and which have since been reprinted in England.

He had three thousand children under his care, and was about to add two thousand five hundred more to that number, when he was seized by a violent fever, which, in a few days, terminated his valuable life, and brought him to the house appointed for all living.

The Captain turned Preacher.

Some of the first preachers of the Gospel were sailors. The youth who laid his head in Jesus' bosom was a sailor. So was the older Peter, James also, and Andrew, and perhaps others. There is reason to believe that a great many more will turn from ploughing the briny wave, to become 'fishers of men.' It is said already there are connected with the English established church, more than thirty faithful evangelical ministers, who were formerly officers in the navy. The Rev. Samuel B. Ingersoll was formerly commander of a vessel sailing out of the port of Beverly, Mass. In the year 1809, he was brought to the borders of a watery grave by shipwreck. Eternity was just at hand, and he resolved that, should he ever see land again, he would devote himself to the service of God. His subsequent conduct showed that this resolution was not, as in similar cases it too often is, the mere effect of danger. After being detained a long time at Gottenburg, he returned to America, and having a lucrative offer, soon sailed again for Europe. Soon after leaving port, he lost his mate, an event which took a strong hold upon his feelings. He now prayed for the first time in the presence of others, and performed the funeral rites with which the body of his

friend was committed to the deep. From this time, morning and evening prayers were regularly attended on board his ship. After his return, he felt it to be his duty to preach the Gospel. And though his business had now become lucrative and honorable, he left it all for Christ. He wished to be thoroughly fitted, and accordingly he got his education at Yale College, where he took his degree in September 1817. He was afterwards ordained at Shrewsbury, Mass. as colleague with the Rev. Dr. Sumner. The congregation manifested a great deal of union in him. But by the mysterious providence of God, he was not suffered to preach but one day after his ordination. He was immediately taken ill, returned to his native place, Beverly, and languished in great pain about five months till he died November 14, 1820, with the comforts and hopes of the Gospel. *Sailors Mag.*

Sabbath Conversation.

We would recommend to the serious consideration of our readers the following remarks, and trust that such as are implicated in the practices here described will examine and see how far such conduct is reconcilable with that spirit of devotion which should direct them to the House of God. The assembling around the door, within the vestibule of the sanctuary, at the commencement of the service, is an evil that exists to a considerable extent in our city, as well as country churches, and needs the correction of the consistory.—*Ch. Int.*

SABBATH CONVERSATION.

There is a practice prevailing to a greater or less extent, of assembling at the house of worship, and standing around engaged in discoursing on various worldly topics. And sometimes we have the pain of discovering professors of religion apparently enjoying such scenes, and engaged with the important in conversation, till becoming the holy Sabbath, and especially the solemn purpose for which we ought to assemble. Now I wish to make a few remarks on this practice.

1. God commands us to 'Remember the Sabbath day to keep it holy.' And lest men should question what it is to keep the Sabbath day holy, he says by his prophet, Isaiah 58: 13, 14, 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.' Now this seems to be a plain explanation of the command, to keep the Sabbath holy? By our own words, it seems to me we are to understand those words which relate to our worldly affairs. Hence I cannot but esteem the practice as a transgression of God's law, a desecration of the holy Sabbath.

2. It is inconsistent with the subject of religious worship. 'Thou shalt reverence my sanctuary,' is the command of Jehovah. We come together to meet with God according to his appointment. 'In all places where I record my name I will come unto thee, and I will bless thee.' For this purpose, then, religious meetings are appointed to meet God, and to obtain his blessing. Now can any person be prepared to meet God, the Holy One, the heart-searching God, and receive his blessing who has stood at the door of the sanctuary, talking on worldly topics, and perhaps laughing over them? Those subjects on which he has been discoursing will, in all probability, follow him into the sanctuary. God calls a him to ask of him what he will. But he has not considered what he needs; he has no petition prepared. And while others are presenting theirs with intense desire of an answer, his thoughts are either dwelling on those things he heard and spoke before his entrance into the place of adoration, or wandering and listless. Nor is his own mind the only injured—all who have heard and joined with him in such discourses are more or less similarly affected. It is possible this may be the last Sabbath of probation to some of that number, and before another shall arrive, they may find themselves lost, forever lost!

3. Such a practice is inconsistent with love to our neighbor. An opportunity is often afforded on the way to the house of God, and at the door, to speak to our fellow men on the great concern of personal piety. By improving these opportunities, the believer may break the chain of worldly thoughts with which his unconvinced neighbor may have been binding down his soul to earth and sense, and thus prepare his mind for offering sincere prayer to God, and to receive life-giving word of the gospel. Or if a fellow Christian be his companion, a flame of holy affection may be kindled in their souls. Now he practice under consideration, is directly calculated to prevent all this good, and our neighbor suffers by our misconduct. And should the same practice be pursued after religious service, as is common, those persons become the instruments by which the devil catches away the word, that it may become unfruitful. O! let every professed Christian see to it, that he become not the servant of Satan in the work of destroying his fellow men, and that he do all he can to advance the glory of the Redeemer.—*Christian Mirror.*

Secular Intelligence.

Communicated for the Spectator.

Woburn Anti-Slavery Society.

Mr. Editor.—It will doubtless afford satisfaction to you, to learn that the cause of immediate abolition has taken deep root in Woburn.

The subject of slavery has, for several months past, been freely discussed by the young men in this place, in their Debating Society. The consequence has been very favorable. Light upon the subject has been elicited. We have made an auspicious beginning; and believing that our cause is good, and relying upon the guidance and blessing of HIM who 'has made of one blood all nations to dwell upon the face of the earth,' we mean to persevere.

The first meeting was called by the friends of immediate emancipation October 16th, 1834; and was held in the vestry of the congregational church, at which the following question was discussed,—'Is it expedient, at the present time, to form an Anti-Slavery society in this town.' After a thorough discussion, it was decided in the affirmative; and a committee of six was appointed to draft a constitution,—the following gentlemen were accordingly chosen, viz. Rev. Luther Wright, Deacon Benjamin Wyman, Deacon Luther Ames, Deacon Nathan B. Johnson, Mr. W. Hutchinson, and Mr. Luther Holden. Voted to adjourn for two weeks.

The adjourned meeting was held October 30th, according to appointment, and opened with prayer. The report of the committee chosen to draft a constitution was read, and the constitution and its preamble, after free discussion, were adopted.

We have room only for the following article:—ART. 2d. The object of this society shall be to collect and disseminate correct information of the character of slavery, of the actual condition of the slave and of the free people of color in our country; to endeavor by all means, sanctioned by law, humanity, and religion, to effect, in a legal and pacific manner, the total and immediate extinction of slavery in the United States and its territories, and to improve and elevate in a civil, moral, and religious view, the character and condition of the colored population. It is no part of our plan to countenance the oppressed in vindicating their rights by resorting to physical force; nor is it any part of our object to oppose any society, the tendency of which is to benefit the colored population of our country. Our object is to prevent, in the most promising way,—by the immediate abolition of slavery—those scenes of insurrection and slaughter, which have been witnessed in our West India colonies. Here we disclaim all desire of amalgamation, or intermarriages, among the white and colored population. On the contrary, our object is to diminish and, as far as possible, prevent that illicit and wicked amalgamation, which always prevails where slavery exists and which is a disgrace to our country.

The officers of the society are as follows:—Rev. Luther Wright, President; Deacon Benjamin Wyman, 1st Vice-President, Cyrus Baneroff, 2d Vice-President; Henry A. Woodman, Secretary; Luther Holden, Treasurer; Stephen Richardson and Luther Ames, Directors. Voted that the proceedings of this and the two former meetings be published in some paper, or papers, friendly to the object of our society.

N. B. The Woburn Anti-Slavery Society now numbers about sixty members, and is rapidly increasing.

NEWSPAPERS AND JOURNALS OF MASSACHUSETTS, IN OLDEN TIME.

In 1638, a printing apparatus was sent to Cambridge, Mass. by the Rev. J. Glover, a dissenting clergyman of England; and the first printing performed in British America, was executed in 1638, by Stephen Daye. The first thing printed was the Freeman's Oath, in 1639; the 2d, an Almanac, calculated for New England, by William Pierce, in 1639; the 3d, (the first book), The Psalm in Meter; or The Bay Psalm Book, afterwards called The New England Version of the Psalms, in 1640. Daye was succeeded in or about the year 1649 by Samuel Green, who long carried on the business and printed numerous works, among which was the Bible, translated into the Indian language by John Eliot; 1st edition in 1683, 2d in 1685. Printing was carried on at Cambridge, exclusively, about 35 years; in 1675 or 1676, a press was established in Boston by John Foster.—According to Isaiah Thomas, more printing was done in Massachusetts before 1740, than in all the other English American Colonies.—Mr. Thomas says, that he ascertained that there was a press established in the city of Mexico before 1563; and some say that Gazettes were printed before the end of the 17th century.

The first Anglo-American Newspaper was published at Boston, entitled *The Boston News-Letter*, bearing the date of the 24th of April, 1704. It was established by John Campbell, a Scotchman, who was a bookseller and post-master of Boston, and was printed by Bartholomew Green, the son of Samuel Green, the printer at Cambridge, on a half sheet of pot paper. This was the only paper printed in the English American Colonies for upwards of fifteen years; and it continued to be published till 1776.

On the 21st of December, 1719, *The Boston Gazette* made its first appearance; and on the day following, (Dec. 22d), *The American Weekly Mercury*, the 3d Anglo-American Newspaper, was published at Philadelphia.

*The New England Courant*, the third Boston newspaper, was first published on the 19th of August, 1721. It was continued only about six years. It was printed by James Franklin, a brother of the celebrated Dr. Benjamin Franklin, and abounded with essays in which men in office, the clergy, and the prevailing religious opinions of the day were attacked. Benjamin Franklin was at that time an apprentice to his brother, and the *Courant* became noted as the vehicle of his juvenile effusions. The publisher, having involved himself in difficulty with the government, was induced to omit his name in the imprint, and to insert that of his brother Benjamin, who was then a minor.

In addition to the above, there appeared in Boston, previously to the American Revolution, the following newspapers:—viz., *The New England Weekly Journal*, 1727; *The Weekly Rehearsal*, 1731; *The Boston Weekly Post-Boy*, 1734; *The Boston Evening Post*, 1735; *The Independent Advertiser*, 1745; *The Boston Gazette or Weekly Advertiser*, 1753; *The Boston Gazette or Country Journal*, 1755; *The Boston Weekly Advertiser*, 1757; *The Boston Chronicle*, 1767; and *The Massachusetts Spy*, 1770;—also the following magazines, &c., viz., *The Boston Weekly Magazine*, 1743, which lasted only four weeks; *The Christian History*, 1743, a weekly journal, which continued two years, 1743 and 1744; *The American Magazine and Historical Chronicle*, 1743, a monthly journal which lasted three years and four months; *The New England Magazine*, 1758, of which only three or four numbers were published; *The Censor*, 1771, a political publication which continued less than a year; and the *Royal American Magazine*, 1774, which was discontinued in a little more than one year after it was commenced.

Newspapers published in other towns in Massachusetts before the Revolution, were the *Essex Gazette*, Salem, 1768; *The Salem Gazette*, and *Newbury and Marblehead Advertiser*, Salem, 1774; *The American Gazette or Constitutional Journal*, Salem, 1776; *The Essex Journal* and *Merrimack Packet*, Newburyport, 1773; and *The Massachusetts Spy*, (first published at Boston), Worcester, 1775.

Newspapers in Massachusetts in 1775.

Mass. Gazette and News-Letter,	Boston.
Boston Evening Post,	do.
Boston Gazette,	do.
Mass. Gazette and Post-Boy,	do.
Essex Gazette,	Salem.
Essex Journal,	Newburyport.
Massachusetts Spy,	Worcester.

The number of newspapers published in Massachusetts, in 1810, was 32; in 1828, 78; in 1834, 108. The first daily paper in this state (the *Boston Daily Advertiser*) was first published in Boston in 1813.—*American Almanac.*

Punctuality of General Washington.

When General Washington assigned to meet Congress at noon, he never failed to be passing the door of the hall while the clock was striking twelve. Whether his guests were present or not, he always dined at four. Not unfrequently new members of Congress, who were invited to dine with him, delayed until dinner was half over; and he would then remark, 'Gentlemen, we are punctual here. My cook never asks whether the company has arrived, but whether the hour has.' When he visited Boston, in 1789, he appointed eight o'clock, A. M., as the hour when he should set out for Salem; and while the Old South clock was striking eight, he was mounting his horse. The company of cavalry which volunteered to escort him, were parading in Tremont Street after his departure, and it was not until the General reached Charles River bridge, that they overtook him. On the arrival of the corps, the General with perfect good nature said, 'Major —, I thought you had been too long in my family, not to know when it was eight o'clock.' Captain Pease, the father of the stage establishment in the United States, had a beautiful pair of horses which he wished to dispose of to the General, whom he knew to be an excellent judge of horses. The General appointed five o'clock in the morning to examine them. But the captain did not arrive with the horses until a quarter past five, when he was told by the groom that the General was there at five, and then fulfilling other engagements. Pease, much mortified, was obliged to wait a week for another opportunity, merely for delaying the first quarter of an hour.—*Am. Alm.*

A Seamen's Chaplain sent to Mobile.

The appeal of 'an old sailor' from Mobile bay, published in the Magazine of last January, has not been in vain. The attention of the executive committee has been turned to that spot ever since, and at length a chaplain is engaged, and is now on his way there.

The Rev. Albert Williams of Orange, N. J. was ordained as a chaplain for seamen at Newark, on the 8th of October. On this occasion, the Rev. Mr. Eaton of Paterson, led in the introductory prayer; the Rev. Mr. Greenleaf, secretary of the society, preached the sermon; the Rev. Dr. Hillyer, of Orange, gave the charge; and the Rev. Mr. Fairchild, of North Hardiston, made the concluding prayer.

Mr. Williams sailed from New-York on the 11th of October, in the ship Waverly, Captain Phillips, for Mobile.—*Sailor's Mag.*

*Expedition to Liberia.*—We learn from the Norfolk Beacon, that the ship *Ninus*, Capt. H. Parsons, sailed from that port on Sunday last, for Liberia in Africa. She had on board 128 Emigrants, 110 of whom were liberated by late Dea. Hawes, of Rappahannock, Va., who also appropriated funds for their transportation.—*Richmond Telegraph.*

Thursday, Oct. 23.

MEETING AND PROROGATION OF PARLIAMENT.—This being the day for the re-assembling of the two Houses of Parliament, as might have been expected, the ruins of the old houses presented a scene of unusual bustle. Many Peers and Commons, attended by their ladies, were early in their appearance.

HOUSE OF LORDS.—The Library of the House of Lords, which is again partly occupied with books, though they have been placed on the shelves in the most irregular manner, was the temporary House of Lords. A gold-burnished chair was mounted at the extremity, to represent the splendid throne; and in front of it appeared a seat or form for the Lords Commissioners, and a miniature representation of the woolsack; there were also benches of each side, and even crossbenches, and all were duly covered with scarlet cloth.

COMMONS.—The Commons and their representatives assembled in the committee rooms of the Lords Nos. 4 and 5 which are situated on the other side of the Royal Gallery, and in the range of new buildings not approached by the fire.

PROROGATION.—At 2 o'clock, the Lord Chancellor appeared, and prorogued both Houses of Parliament to the 25th of November.

The death of the Earl of Derby, at the age of 82, occurred on the 22d October.

SNOW IN CANADA.—There was a fall of six inches of snow at Quebec, on the 13th inst. and sleighs are in general use in that city.

A FLEET OF CANAL BOATS.—On Saturday last the collector of canal boats at Albany, cleared eighty-two boats. The greatest number cleared in one day last year was 74.

MELANCHOLY ACCIDENT. A political supper was given by Messrs. Rawson and Dennis of this village, as we understand, on Thursday evening last, to the friends of the administration party, on account of the money these gentlemen had won upon the result of the late election.

Cartridges had been prepared for an hundred rounds, and the firing commenced immediately after night fall, but before six guns had been discharged, a cartridge took fire and exploded while the gunners were in the very act of 'driving it home.' Ishmael Smith and Abram Mc Donald were the unfortunate sufferers—the former lost his left arm above the elbow joint, it being so badly fractured by the explosion as to render the amputation of it unavoidable. Both his eyes are thought to be sightless and he is otherwise injured,—the latter, Mr. Mc Donald had both his hands torn off and mangled in the most shocking manner. The two sufferers are still living and some hopes are entertained of their recovery *Lansburgh Gaz.*

Accident.—We learnt that in housing the engine at the depot of the Boston and Providence Rail Road in this city, on Saturday last, a lad by the name of Tucker, about twelve years of age, was shockingly crushed and mangled between the engine and the building, and that he died in a few minutes after.—*Boston Adv.*

Cape Cod. It is believed that there are some people residing upon the Cape, who are not apprised of the circumstance which gave rise to the appellation of *Cape Cod*; for the benefit of such, we give the following, from an ancient manuscript. Bartholomew Gosnold, an intrepid commander of the west of England, sailed from Falmouth for the coast of America, March 28, 1602. Instead of approaching this country by the way of the West India, he was the first Englishman, who directly crossed the ocean. On the first day of May he got soundings on the Grand Bank, and took a number of Codfish. On the 15th of the same month he discovered land, and a Capt on the 16th; he sent a boat to make discoveries, which returned, loaded with fish; from this circumstance, Gosnold called it *Cape Cod*. He proceeded to the South, through dangerous shoals, and passed Sandy Point, (then called Cape Mallowbury), and in a few days came to an island, which was covered over with vines, for which he called it *Martha's Vineyard*. This is supposed to have been not the island, which now bears the name, but the small island which is called *Norman's land*. He resided three weeks on the most western of the Elizabeth islands, on which he built a fort and storehouse; but finding that he had not a supply of provisions, he gave up the design of a settlement. The cellar of his storehouse was discovered in 1793. Capt. Gosnold died in Virginia, August 22d, 1607. He asserted after his arrival in England, that he coasted down the shore of a long Cape, inhabited by a savage race of men, who for defence, used bows and arrows; it was the same Cape that we now inhabit. In consulting the ancient Charta with those of modern days, we find that our Cape has undergone various geological revolutions, and that too, from various causes.—*Barnstable Patriot.*

The Dog. One of our last English papers contains the following account of the faithfulness of that animal which seems to partake of a moiety of human nature. The first took place at Peckham, in the county of Surrey.

'A fine little girl, about two years and a half old, was missed by her father, who is a gardener to several families residing in the above neighborhood: out-houses were searched, and ponds dragged, but of no avail. Towards evening, however, a boy, who was passing near the dog-kennel in which was chained a large Newfoundland dog, espied the little fugitive sleeping in the humble dwelling of her canine friend, the paws of the animal being carefully extended round the child's neck. On his attempting to approach the infant, the dog symptoms of a determination to retain possession of his little companion. This induced the boy to call the father of the child to aid in its rescue, but he also was denied approach. The infant, however, being awakened by the barking of the dog, was soon permitted, without resistance, to leave the kennel; whence it ran in tears to the arms of its overjoyed parent.'

The License Law. At a meeting of the Young Men's Temperance Society of Salem, on Thursday evening, the expediency of abolishing this law was discussed with a good degree of interest; and the meeting was adjourned to Friday evening of next week, in order to continue the discussion. The question is an important one, closely connected with the fundamental principles of Temperance. It is one too, on which it may justly be expected the best friends of the cause will entertain a diversity of opinions.

All who are not in favor of rum-drinking admit that the present license law is bad; but many feel that no law would be worse. There would be little or no objection in the minds of temperance men to abolishing the law, provided another law should be immediately enacted, making the sale of ardent spirits a penal offence. Yet numbers prefer no recommendation and sanction the use of ardent spirits as a public benefit.—*Salem Landmark.*

FRUGALITY may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence and invite corruption. It will almost always produce a passive compliance with the wickedness of others, and there are few who do not learn by degrees to practise those crimes which they cease to censure.

A great many people never think, when they are reading: they just run over the words, and thus go over a volume without any impression being left on the mind.

To the Subscribers of the Lowell Observer.

NEW ARRANGEMENT.—Circumstances requiring a change in my business, I have found it necessary to dispose of my interest in the *Observer* to other persons, and have transferred the list to Messrs. D. K. Hitchcock & Co., of Boston.

The subscriber will receive the New England Spectator, a new religious paper published at Boston, conducted by the Rev. W. S. Porcupine, which promises to be a very valuable paper, more particularly for Families and Sabbath Schools, while it will also contain the usual variety of religious matter, and religious intelligence collected with superior diligence and promptness. Those

who have paid me in advance will doubtless be satisfied to receive a better paper than mine, and I shall hope will continue their subscriptions after the 1st of Nov. To others, the Spectator is offered by this arrangement. They are of course not bound to take it, but I have a cheerful confidence that they will be pleased to patronize an improved religious paper, now that the *Observer* is necessarily discontinued. Mr. Porter will inform them next week, in what manner they will be requested to signify to him their acceptance or refusal of his paper.

I now take an affectionate leave of my patrons, and assure them of my earnest desire to respect their rights and claims by this new arrangement, and of my best wishes for their everlasting welfare.

A. RAND.

CORRECTION.—In an article published in the Lowell Observer of Oct. 31st, entitled 'A bad Precedent,' mention was made of 'the Episcopal authority,' as employed in the location of ministers without the voice of the people. A friend has suggested since, that this power does not belong to bishops by virtue of their office, in the Episcopal church, either of Great Britain, or the United States. It seems therefore to be, among Protestants, peculiar to the Methodist economy; and it was that church to which the allusion was made.

Late Ed. of the L. Observer.

Comprehensive Commentary.

THE Agent of this work would announce to the subscribers and others, that the following persons are appointed and have consented to act as Agents for the work, from whom the 1st vol. may be obtained on application. Ministers of the Gospel and others disposed, are requested to obtain names and forward them